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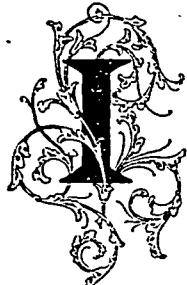
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Baccalaureate Sermon.*

BY THE REV. DANIEL E. HUDSON, C. S. C.

I will keep thy justifications.... Let me not stray from thy commandments.—*I's.*



T is told of the great Napoleon that the music of bells was always a delight to him and that the sound of them produced a singular effect. He would stop speaking, or whatever else he might be doing, and no matter how important the work, or how serious the conversation, it was suspended until the last faint echo had died away. He was annoyed if on such occasions the feelings of others did not accord with his own. His voice trembled with emotion when, after listening to the music which always charmed him, he said to one of his generals: "It reminds me of my boyhood and of the years I spent at Brienne. Ah, then I was happy!"

I shall not try, dear young friends, to convince you that these days of your youth are the happiest you will ever know. Fortune may have her best gifts in store for many among you—health, wealth, honors and pleasures. But granting that all your ambitions are realized, all your hopes fulfilled, in a word, that all your phantom ships reach port and all your castles are materialized, remember that earthly happiness can never be fully satisfying because of its uncertainty. God made the human heart so deep that only He can fill it, and the mind of man so noble that it must

needs soar above this world. The most favored lives are haunted by a shadow which nothing can dispel. At every feast there is a skeleton to suggest thoughts that disquiet us and reflections that give pain. It has been well said that no greater truth was ever uttered by the tongue of man, and none has been more strikingly confirmed in every age of the world's history, than this saying of the great Bishop of Hippo: "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee."

If youth is a season of joy and of pleasure, it is also a period of promise and of preparation. It is well that now you should be happy—happy and hopeful and care-free. Much more is it desirable, however, that you should realize that you are the subject of high hopes and of great expectations. The generation that is passing looks to you for the perpetuation of those ideals and the actuation of those principles that have made religion triumphant and given our country the first place among the nations of the world. If you squander precious time and neglect opportunities that are golden, if now you do not form habits of industry and self-restraint, and learn reverence for what is holy and appreciation of what is true, the result must be dishonor to Church and State and deep disgrace to yourselves.

It is said not to be a characteristic of God's providence to give a second chance to those who have let their opportunity slip. This is an exaggeration. There are indeed rare opportunities which, whenever they may come, if not grasped at once are lost forever; but in your case opportunities are always present and occasions ever recurring. If you have wasted golden

* Delivered Whit-Sunday, June 11, in the Church of the Sacred Heart, Notre Dame, Indiana.

moments, it is in your power to redeem them. While youth remains you can always begin afresh, take heart again, and press forward. And what more appropriate or auspicious occasion could present itself for the adoption of higher standards and the actuation of nobler resolves than this birthday of Christ's Church, which to every soul that thirsts is as a fountain of living water. The inexhaustible treasures of its graces, the splendor of its mysteries, the magnificence of its ceremonies, the sanctity of its sacraments, the cloud of its witnesses, exemplars and protectors, are for the elevation, sanctification and salvation of each individual soul.

It is a great thing to cherish high ideals, to aspire to what is Godlike. To amass wealth, to seek applause, to pamper the flesh, to secure all that can lighten and lengthen and sweeten existence—this was the ambition of pagans, and many among them, as you know, rose superior to it. Let your aim be so to live that, dying, it may be said of you: The world is brighter for what he did and better for what he was.

In the great battle of life you will have to contend against opposing forces. There will sometimes be ruin of your plans, frustration of your hopes, conspiracy against your ambitions, obstacles to your endeavors, even when most praiseworthy, and envy of your honors, however meekly borne. But if you make Christianity the law of your life, and conscience its mentor, yours will be the peace which the world can not give and no man may take away.

There is one supreme folly against which I would warn you with all the energy of my soul—the folly of trying to serve God and mammon! In the heart where the love of anything that is passing and perishable holds sway, God can have no real place. The idol must be thrown down. The Almighty One who amid the thunders of Sinai declared, "Thou shalt have no strange gods before Me," spoke through His law-giver not only to one idolatrous nation, but to all mankind, even to the end of time. That awesome warning! Nature repeats it ever in her wrathful moods—in the roar of the cataract, in the booming of the avalanche, the flash of the lightning and

the reverberations of the thunder—"The Lord thy God thou shalt adore and Him only shalt thou serve."

It is proverbial that farewells should be brief. You are about to disperse to your near or distant homes, never again as a body to be gathered together under this consecrated roof. You are here, many of you, for the last time. It is a tryst with God. My duty, simple yet solemn, on this occasion is to remind you once more of your Christian obligations and to exhort you to be faithful to them.

Familiar to you all is the sad story of the deportation of the Acadians. You remember the scene of parting in the village church, when, after the tumult had subsided, the pastor of Grand-Pré took farewell of his flock, soon to be scattered like fallen leaves in the dreary days of November. Few were his words of rebuke; but deep in the hearts of the people sank they; and sobs of contrition succeeded the passionate outburst.

Would that mine were the power to impress upon your hearts as with a coal of living fire the lesson of this hour! That I might make you realize your responsibilities as Christians, your obligations to your Maker and your fellow-man; that I might so remind you of your last end that never, in any circumstance of life, it should wholly be lost sight of. Look to the end, "the continual fading of all beauty into darkness and of all strength into dust"! This is the message of every leaf that falls, of every flower that fades, of every sun that sets.

It is written as a man lives, so shall he die. We are at death what by our conduct in life we have made ourselves; and no human power can silence the "still, small voice" that makes itself heard in the busy haunts of men no less than in the deep solitudes of nature. God grant that, however neglectful you may become of your salvation, at least there may be in the valley of the shadow some tremulous turning of your soul to its Maker, whose mercy, as the Psalmist sings, is above all His works.

It is natural that in after-life you should forget much of what you have learned here, that the memory of persons and places now familiar, and to many of you doubtless

dear, should become dim. New generations of students will succeed you, filling your places and following in your footsteps. Your superiors and professors, to whom you have endeared yourselves, will also in course of time make room for others. Everything will conspire to cause you to forget this place and to be forgotten in it. Would that one memory of your school days might remain and be forever cherished—that always in the depths of your heart you might hear the bells of Notre Dame and be heedful of their message!

In times of storm and stress as well as of peace and prosperity,—when temptation is far removed from you and when the waves of passion roll, oh, may the melody of those consecrated voices be to you as the harping of David to the spirit of Saul, reminding you of your soul and your God, of the judgment that is to come, and the life that is everlasting!

"One thing I have asked of the Lord—this will I seek after: that I may dwell in the house of the Lord all the days of my life; that I may see the delight of the Lord, and may visit His temple. If I forget thee, O Jerusalem, let my right hand be forgotten; may my tongue cleave to my mouth if I do not remember thee, if I make not Jerusalem the beginning of my joy."

Charity.

I SAW a rose of beauty rare
That nodded in the wind,
Sweet-scenting all the winged air;
And straight I had a mind
To pluck it forth and give it place
To glad my chamber with its grace.

But I remembered a damsel blind
Who came each morn that way
To know its smell; and yet could find
No power to see it any day.
And so thinking I let it be
Where this poor child might scent it free.

And now indeed where'er I go
A rose by far more fair,
Than that which on yon bush did grow,
Seems all my path to share.
My whole life through its fragrance lives;
He loses not who freely gives. H. B. McC.

I.—Liberty and the Moral Law.*

WILLIAM D. JAMIESON, LITT. B.



HE human law can not stand and flourish alone; it must be based on the moral law, which is the foundation of liberty. If the human law, which, like a great pillar, upholds the vast and intricate superstructure of society, rests not on the rock of righteousness, the whole social fabric will come tumbling down. Senates and parliaments may legislate; kings and emperors may thunder forth decrees, and armies may try to enforce them, but unless a man is convinced of their conformity with the moral law he will never obey. Indeed, the observance of any law is guaranteed only in so far as it agrees with genuine liberty, or "the power of doing right." But this knowledge of right and duty, however, presupposes two beliefs, namely, that of a personal God, and that of a life to come, as the last sanction of good and bad actions. These two grand ideas—God and a life to come—stand in the background of our civilization like two great beacon lights, directing, illuminating and permeating the whole scheme of society, enlightening, teaching the masses respect for authority, and the classes the sacredness of law without which liberty can not exist; for true liberty involves moral obligation and responsibility. Man receives certain privileges from society and must render certain duties in return. The state protects him in "life, liberty and the pursuit of happiness;" but he also must protect the state and obey her laws. With Lilly it may be said that, "All human laws are but formulas in which we endeavor to apply the dictates of that universal law which is absolute and eternal Righteousness." Thus, in general, does the moral law guide man in public society by preserving his individual rights and by supporting his personal liberties.

Moral liberty, directed by natural law, educates and forms individual conscience. Reason can not stand alone: blinded by

* Orations are printed in order of delivery.

passion within and misled by interest without, it must be illumined from on high, and man's free will guided by divine law. There is in man a divine spark which renders him akin to the Infinite. In the mysterious sanctuary of the soul there sits a supreme judge always ready to pass a just sentence upon each of our moral deeds. Therein constantly resounds a voice which is but the echo of God's command, silently telling us what is good and evil; therein we feel in spite of ourselves a sweet delight in doing right and a bitter remorse after doing wrong. To train and guide this conscience, man should strive all his life, strive to strengthen it by the daily practice of duty; for in our age what we need above all is men of duty, strong characters, conscientious men "without fear or reproach." The proper training of conscience is one of the fundamental ideas underlying our whole civilization; it is the mysterious key which unlocks the door to clear thinking and right living. So patent is this fact that it has become identified with the progress of the race. "Human progress," indeed, means before all things the education of conscience, the deeper apprehension of the moral law; that is, of justice, which is the will to render to every man his right."

But moral liberty goes even farther than this: controlled by a good conscience it brings forth the purity of the home. The family, which is the foundation of the state, it endeavors to preserve by proper legislation. That greatest of curses, race suicide, the curse that blighted Greece and wrought more havoc in Athens than all the armies of Philip or Alexander; the curse that sapped the strength of imperial Rome and made her totter before the barbarian onslaughts; the curse that is even now so threatening in our own land, it condemns in unmeasured terms, and has brought about all the legislation that declare infanticide a crime punishable by law; nay more, it attacks everything calculated to weaken the family spirit. Marriage, it proclaims, is a divine institution, one and indissoluble. Divorce, absolute divorce,—our greatest national sin, the sin which, as Cardinal Gibbons says, threatens to disrupt our state—it brands as a crime crying to heaven for vengeance. To people seeking divorce it holds up the eternal

protest: "No compromise;" principles are not true to-day and false to-morrow; there is no compromise in the stern command: "What God has joined together, let no man put asunder."

The children—the second factor in the family—it holds as a sacred trust. Parents are enjoined to give their children not only physical and mental training, but also a sound moral and religious education. Religious education! that is the keystone that is going to support the wide arch of our Union. The children, the future citizens of this country, the ones who are going to make or unmake this great Republic, must have the fear of God implanted in their hearts by a thorough moral and religious training. No greater danger can confront a nation than the horrors of a godless education. You can never completely divorce education and religion. Take away the idea of God, take away the moral law, and you remove all that makes the family sacred, all that binds together the members of domestic society, all that is valuable in our present-day civilization. It spells ruin for the family and ultimate death for the state.

Moreover, moral liberty extends its influence beyond the family circle. Its power for good spreads to every department of the state. Checked by wise and well-enforced laws, it builds up the integrity of public life, creates a sound social conscience, raises the standard of citizenship, and invests the powers that be with a sacred authority over violence, riot and rebellion. As its lessons sink into the body politic, the masses will be taught that respect for law and order without which no free nation can hope to endure. Then men will realize fully that laws are made for the general good, that either they must obey these laws or fall together with the commonwealth amid mobs, lynchings and anarchistic explosions. Besides these open dangers, it attacks others more hidden and consequently more serious,—the abuse of the ballot and the corruption of public officials, the very life-threads of a country.

Against these two alarming evils, evils which gnaw like a cancer at the vitals of the state, which make freedom of election a farce and representative government a laugh-

ingstock, evils which mean the ultimate death of liberty and the complete overthrow of the nation,—against these evils it launches with all its power the edict of an indignant people backed by all the sacred majesty of law. It is the great power which supports the entire system of human law; it is the force which makes law itself effective by commanding the respect of men. It kept the fires of liberty burning during the Revolution; it stopped anarchy in its wild march in the war of secession; it saved the Union then, and to-day it is preserving that same Union by driving unworthy officials from the United States Senate, by cleansing politics and upholding the sacredness of the ballot, and by preserving peace and order in the face of so many labor troubles that threaten to spread broadcast throughout our land disorder, riot, and rebellion.

To quote President Roosevelt in one of his recent speeches: "In the last analysis, the work of statesmen and soldiers, the work of public men, shall go for nothing if it is not based on the spirit of Christianity, working in the millions of homes throughout this country; so that there may be that social, that spiritual, that moral foundation, without which no country can ever rise to permanent greatness. For material well-being, material prosperity, success in arts, in letters, great industrial triumphs,—all of these, and all of the structures raised thereon, will be as evanescent as a dream if it does not rest on the 'righteousness that exalteth a nation.'" If genuine liberty and the moral law work hand in hand they shall realize with the improvement of individuals the happiness of the family, the prosperity of the nation, the elevation of the race and the civilization of mankind.

The Old Church.

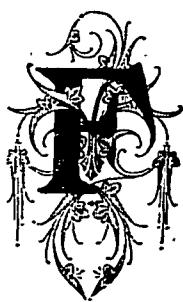
STILL stands the old church by the lane,
But in their graves about it
Lie they to whom that thought meant pain
To live or die without it.

Around it still the maples grow
And ivy vines are twining,
And sinking slabs a tribute show
To those beneath reclining.

W. F. C.

II.—The Christian Law Created by Charity.

HENRY M. KEMPER, LITT. B.



EW are the things we treasure more than equality and liberty. Americans love to speak of their country as "the land of the free" and the home of common fraternity. But does the enthusiast ever pause to consider that these constitutional privileges are not all-sufficient, are not enduring, yea, are not attainable, in the purely natural society which modern liberals seek to establish in opposition to the Church? Does he forget that she alone built the foundations of true liberty and equality? that it was she who laid the corner-stone of civilization on a basis more solid than fraternity, more lasting than freedom—on heaven-born charity? Who but she taught mankind that all are free and equal in the sight of God, and imposed upon all—upon superiors as well as subordinates—the obligation of respecting everyone's rights in a spirit of disinterested, unselfish love.

"At present," said the late Sovereign Pontiff, "all the conceptions of liberty ... and social rights have been overthrown. The Church must seek to recall the nations to the principles of moral faith; point out the true causes of existing evils; and imbue the different classes of society with a feeling of equity and charity." It was the characteristic endeavor of the Church from its earliest days to unite mankind in a spirit of Christian love. The Gospel confronted a pitiless, indifferent world which it soon enlightened with the solacing truths of religion, the simple creed of love for God and love for man. When first the lesson of divine love was preached the old order of pagan self-exaltation succumbed to the civilizing power of self-sacrifice. Heathen nations had no true notion of charity; the very word was unknown to them, or at best had a different meaning.

Despite their material and intellectual greatness, Greece and Rome were wanting in moral criterions; they felt no sympathy for the weak, the suffering, and oppressed. They knew not what it was to love their

fellowmen, still less to love God, who is the incarnation of love, the fountain-head of genuine wisdom. Not loving God, the pagan loved but himself, a wretched compact of flesh and blood, sensation and passion. "Virtue is love rightly ordered," says Bishop Spalding, "and disorderly love is the mother of all depravity." Rome, albeit the mistress of the world, had not the least certainty about religious beliefs, and could not make her citizens happy, because man, created for God, can nowhere find rest except in God. The most conspicuous feature of the pre-christian world was hardness of heart ending in the grossest immorality. St. Paul sums up the pagan selfishness by fearlessly addressing the Romans: "You are without affection, without fidelity; you are filled with malice, with iniquity, with bitterness; hateful, hating one another; finally, you are without mercy." Every trait of affection was absorbed in self-love which permeated the individual's existence and undermined the foundations of morality. If paganism was so utterly fruitless, the evil lay in its fundamental principles, in its depraved ideals beyond which her adherents were powerless to rise.

The restoration of society was imperative; but it could be effected only by overcoming pagan self-interest. A new order had to arise to replace the degradation and wretchedness of the old. In this deplorable condition human society was totally transformed on Calvary's height in the immolation of a boundless, incomparable love. A Redeemer had come teaching the novel doctrine of charity, and imposing on all the strict command to love one another without distinction of friend or foe, bond or free. This was the gospel that civilized the barbarian and christianized the pagan. Wheresoever you trace the line that separates the ancient from the modern era you will note that the former differed essentially from the latter in not having the faintest notion of Christian love. With the establishment of Christianity mankind learned the first lessons of true liberty and equality; learned to consider God as a loving Father in whose paternity we are all co-heirs and brothers.

The Church by thus reforming the ideas, sentiments and morals of individuals necessarily extended her influence to the

social body. The sick and the poor who had been forsaken, the deformed and the aged who had been spurned, women and children who had been abandoned, the laborer and the vanquished who had been despised—all these became henceforth the objects of the tenderest solicitude. Love entered into their being, taught them the comforts of life and exalted their station. Love gushed forth pure and free from the Christian heart, and swept away the barriers of selfishness. Love ennobled man's position and conduct by proclaiming his dignity, by addressing itself to the soul, gently pleading for an imitation of its divine model. "A new commandment I give unto you," said the Founder of Christianity on the eve of His passion, "that ye love one another as I have loved you.... By this shall all men know that you are my disciples if you have love one for another.... Abide in my love. If you keep my commandments you shall abide in my love, as I also have kept my Father's commandments and abide in His love... This is my commandment: that you love one another as I have loved you." The Apostles fully understood the stress that their Master laid on the practice of charity; and therefore, exerted their utmost endeavors to implant everywhere the seed of Christian benevolence. St. John, who continually insists on this fundamental principle, says that "charity is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is charity."

To this day you may visit any nation that has not the spirit of Christian charity, and you will search in vain for a well-regulated liberty, a strongly-established fraternity or a commendable code of morals. Take, for instance, the country of China, which was semi-civilized long before Europe was settled, and you will observe that this nation has for many years been at a complete standstill, and that the condition of women, of children, of the poor and of prisoners is no less deplorable than it was in pagan Rome. Voltaire, though an enemy of the Church, acknowledges that "People separated from the Roman communion have but imperfectly imitated her generous charity." The French infidel realizes that

charity does not consist in the mere manipulation of the purse strings, in the vain erection of hospitals or orphanages; but notably in the conducting of such institutions in that spirit of self-effacement which created and preserves the Catholic belief. Roman emperors occasionally performed beneficent acts, such as distributing corn to the poor; but their motive was purely a political one and their means was the oppressive taxation of colonies. Protestantism in its wild effort to deny the obvious truth of free-will, of God's justice and mercy, in its baneful repudiation of good works, adds blasphemy to heresy, and can never make mankind contented, still less charitable. Judaism, which was the most humane of creeds before the coming of Christ, was, at best, a national religion of servile fear and pitiless retaliation. The Catholic doctrine, on the other hand, springs from love—the strongest of all moral forces in the practice of piety. For the Jews Jehovah was a God of terror, unlike the kind Father of the Christians. "An eye for an eye" was Jewish; "do good to them that hate you" is Christian. "There has probably never existed upon earth," writes the Protestant historian, Mr. Lecky, "a community whose members were bound to one another by a deeper or purer affection than the Christians in the days of persecution. There has probably never existed a community which exhibited in its dealings with crime a gentler or a more judicious kindness, which combined more happily an unflinching opposition to sin with a boundless charity to the sinner, and which was in consequence more successful in reclaiming and transforming the most vicious of mankind."

Philanthropy, altruism, socialism, benevolence, and what not, are frequently confounded with charity, as if a similar object implied a similar principle. Christian charity, unlike its tainted off-shoots, never loses sight of its supernatural incentive and ultimate goal. An infidel may, therefore, possess philanthropy, but he has no charity. The love of God and of our neighbor are the greatest of all commandments, said the Redeemer to a certain lawyer, for they are the fulfillment of the law. A vague feeling of humanity is far from sufficient to sustain us in the care of the sick, the relief of the poor and the help of the needy. Nothing

short of the conviction of a future reward can explain the existence of so many religious orders in the Catholic fold. Socialists may attempt to found public asylums and try to manage them by mercenary employees; but no earthly power can supply the want of love. No wonder, Chateaubriand remarks, that "Philanthropy is but the false coin of charity"; no wonder that St. Paul emphatically declares, "If I should distribute all my goods to feed the poor... and have not charity it profiteth me nothing."

The world is full of moral wretchedness which neither money nor altruism can remove. Threatened by contending factions and deluded by infidel theories, the American people are not a little anxious about the preservation of their national equality and invaluable liberty. Carlyle sounds the warning note in saying: "The beginning and end of what is the matter with society is that we have forgotten God." Hence, the remedy for the widespread social evils lies in recalling mankind to a knowledge of God and His laws. This is precisely the endeavor of Pope Pius X. whose motto is "To restore everything in Christ;" to lead back all nations to an observance of the divine commandments; to sow far and wide the seed of Christian charity, and thus prepare a rich harvest of universal peace and happiness.

"The Hermit."

(Adapted from Goldsmith.)

"Verte pedem deserta colens, mihi dirige gressus
 Quo micat in gelida valle lucerna procul.
 Solus enim maestusque erro per devia lustra,
 Atque ego vix possum taedia ferre viae.
 Per tacitos, iuvenis, campos iam parce vagari,
 Te lux ad subitam prolicit illa necem.
 Inculta haec sedes miseris non clauditur umquam.
 Omnia quae teneo, parva licet, tua sunt.
 Tu nec sperne dapes mensam nec temne modestam,
 Dent tibi iucundum gramina nocte torum.
 De grege non iugulat timidum mea dextra bidentem;
 Nempe mihi numen parcit et ipse gregi.
 Meque iuvat fructus virido decerpere clivo,
 Temperat unda sitim suavis et herba famem.
 Hospes, flecte precor cursum, teque eripe curis,
 Pauca satis vitae, pauca nec illa diu."
 Ut ros sparsus humili cecidit vox ore benigna:
 Admiratus init cum sene tecta puer.

S. A. SYPNIEWSKI, '07.

III.—The American Law Inspired by Equality.

JOHN R. VOIGT, B. S.

NATIONS, like the individuals composing them, are subject to all of the natural laws and almost in the identical manner as the individual. They have to undergo similar stages of advancement, development and perhaps of retrogression as does man. Therefore the time-honored maxim, "Know thyself" is applicable in both instances, for does not every nation possess a life, a conscience, an awareness of certain inherent instincts and tendencies, also incontrovertible rights, duties, and a destiny?

Every existing nation is possessed of an idea inspired by Providence, whose realization is its mission or destiny on earth. To the Jews were entrusted the sacred revelations which they, as the chosen people of God, were to keep inviolate until the coming of the Messiah. The Greeks were selected because of their peculiar temperament for the advancement of esthetics, of all that is good and beautiful in nature, and also to grasp more thoroughly the complex problems presented by science and philosophy at that period. Upon the martial Roman was imposed the most arduous task of establishing and strengthening the state, law and jurisprudence. Many large despotic nations have influenced history. But if they had a mission they failed in its realization, and proved to be only, what all such constituted governments are, a menace to the general progress of civilization and a factor in the corruption of both politics and religion.

Our country, the United States, has been singularly designated by Providence to accomplish a greater work than has been assigned to any nation. It has been chosen, not entirely to supplant what has been done by the ancients, but rather to supplement and to surpass them in this work. In art the American republic will fail of success if it does not equal the attainments of the Greeks; in philosophy and science its achievements must transcend theirs, else it would prove false to its mission. In the state, law and jurisprudence it must perfect the

attempts of the Romans, but it must operate on a far different basis. The real mission of the United States is to inaugurate a political system, inspired by equality, which has no prototype in any prior system, and which affords ample protection for the rights of persons and property, and at the same time secures for us political liberty and a greater range of civil liberty than could be obtained under any government whatever.

To the American mind was presented the problem whose solution is: "That all men are created equal." The American has endeavored to secure for himself the fullest realization of his idea, Equality—but equality with law and law with equality. The prodigious influence of this spirit upon matters entirely out of the sphere of law is most remarkable. It is the fundamental fact from which all the customs and manners peculiar to our country are derived. It imparts a stimulus to every enterprise, molds public opinion, arouses enthusiasm, strengthens our patriotism and modifies whatever it does not produce. It is the spirit of equality which inspires and permeates the Constitution and the laws of the United States. As a result of this influence there is in our Constitution a Bill of Rights, and in every state constitution corresponding provisions which serve as a safeguard against any unjust infringement of the liberties of man.

To understand more thoroughly the benefits derived from law and its restrictions on man a brief discussion of his rights seems to be expedient. Granting that all men are created equal and that any discrimination in favor of or against any one because of birth, color, or position in society, is an injustice, the rights of man may be classified as natural, civil and political. By natural rights are meant those which exist antecedently and independently of law; which concern man as an individual and not as a citizen. But, as Cicero says, "Every man is born in society and lives therein." By that fact alone every man contracts certain obligations to society, and society in turn assumes certain responsibilities to every individual. Therefore, considered in the strictest sense of the phrase, man's natural rights exist dependently, and are included by his civil rights, because they

only become effective when recognized and sanctioned by law. They are the same the world over, but in the United States alone are they accorded full recognition.

Civil rights embrace those privileges which are due to man in consideration of his position as a member of society, a unit in a public organization. They define his liberties regarding his relations with his fellow-citizens. Political rights are the prerogative rights of man to participate in the administration of the government. Corresponding to the division of rights into natural, civil and political there is a similar classification of liberty. As previously stated, natural rights are included by civil rights, because it is contrary to the laws of nature for an individual to live in an isolated state, in which state alone could he exercise his natural rights. For the same reason natural liberty is included by civil liberty. Civil liberty means the freedom to indulge in one's desires, providing one's actions are not transgressions against any law. Unrestrained freedom to follow the inclination of one's will is not liberty but license. Tyranny does not consist in subjection to authority, nor is it despotism to command. It is not contrary to liberty to be subjected to authority, and he who denies the wisdom in the curtailment of personal liberty denies the right of government and paves the way for anarchy.

A brief consideration of the many advantages and benefits derived from civil liberty—the result of the American idea, equality—will reveal to us a political system most wonderful in its originality and completeness. The first in importance on account of the tremendous influence it has on public morals, and the striking contrast it affords, is religious liberty, or the privilege to worship in any faith, providing "its practices are not inconsistent with the peace and safety of the state." This enactment should be construed as a public recognition of religion and an act of encouragement and respect for its practices. Again, our personal liberty is guaranteed, which consists in the freedom of locomotion, satisfaction of one's desires unless restrained by due course of law. In America, slavery and all forms of involuntary servitude is abolished, thus removing the only stain on our shield of Equality.

The right of pursuit of happiness is invested in all men. This natural, inherent and inalienable right—essentially the result of equality—grants the freedom of choosing a vocation, application of one's talents, and search for happiness, the main stimulus of human activity. Equal protection of the laws is provided for all, even to aliens, if within their jurisdiction. This provision conceals the identity and individuality of all men; and every one, rich or poor, ignorant or learned, whether from the highest or lowest strata of social life, is recognized only as an immortal creation in the eyes of the law. We are exempt from sumptuary laws, because they are foreign to the spirit of equality and inconsistent with the guarantees of personal liberty. We are secure in our persons and property against unreasonable searches or seizures. The right to obtain justice freely and to trial by jury is extended to all. No man can be deprived of his life, liberty or property, without due process of law.

Corresponding to political rights there is political liberty, the base and foundation of our political system, which is the greatest factor in the preservation of peace at home and abroad. The insatiable desire for equality can not be confined to our social existence, but must necessarily invade the realms of politics. This noble and manly passion excites all men to become honored and powerful. It opens endless avenues of glittering possibilities, and puts within reach of the humblest and the poorest the most exalted office in the land. It removes the germ of discontent, insurrection, aristocratic oppression, class hatred and rebellion, which of necessity arise wherever there is political inequality. As the natural consequence of such conditions, the efforts of the administration from the time of Washington and Jefferson down to our day have been constantly directed towards avoiding the creation of a large standing army and the shrinking from foreign alliances. These immense military organizations are a bane to liberty, and more especially in our country, where resources are so vast, as was demonstrated in the late civil war, they are not only unnecessary but injurious to the welfare of the nation. In avoiding foreign alliances our country is only taking

advantage of its unique position. Not harassed by neighbors, nor having common interests with any nation, to form an alliance would be to voluntarily impose a burden upon ourselves which at any time might force us into the too numerous pitfalls of foreign intrigue; drag us into a foreign war which would mean a sacrifice of many lives, and the expenditure of large sums of money for the cause of another.

The effects of these liberties can not be confined within the boundaries of our country, but naturally extend to other nations ideas productive of blessings both private and public. They loudly proclaim the superiority of a liberal government while denouncing despotism as oppression. Russia to-day is learning by painful experience what she should have prevented by wise moderation. By adequate constitutional provisions slavery is declared incompatible with equality and to be degrading upon public morals. Separation of the Church and State is firmly advocated in practice thus involving freedom of conscience, the very essence of the moral law. The love of equality is deeply rooted in our hearts and made more ardent and enduring than the love of liberty. All nations have a natural taste for liberty; they love it, cherish it and violently oppose any deprivation of it. But for equality their passion is unconquerable, insatiable, profound and everlasting. They demand equality in freedom; if that can not be obtained, they demand it in slavery. They will endure destitution, poverty and servitude, but not inequality. This same desire penetrates the heart of every true American and continually throbs there, ever increasing and expanding. Its intensity is never diminished but augmented by time, and makes possible the wonderful deeds that have been accomplished by our countrymen. It is this same spirit of the American Law which should animate more and more the government of the future for the prosperity, progress and civilization of the human race.

The Test.

We measure not a giver's heart
By numerous offerings of price,
But rather by the sacrifice
He makes that he may them impart. V. A. P.

Trial by Jury.*

THE HON. MARCUS A. KAVANAGH.



A W, undeviating, pitiless, resistless law, is the supreme condition of existence in the natural world. No one of all the myriad essential forces has ever deviated a hairsbreadth from its ordained course. Given a cause in nature and the result is inevitable, whether that result be the fall of an acorn or the swirl of a planet.

In the latent embryonic fire hidden within two dry sticks of wood, in the pendulum swing of the measured ocean tides, ceaseless since the twilight of creation morning, in the unvarying recurrence of the obedient alternating seasons, is manifested above all else an exact, inexorable justice.

To these primal natural laws man finds himself forever obliged. They wait ministers to his first breath and necessary attendants upon his expiring sigh; they are his servants and his benefactors, his jailers, and at last his executioners. There is, too, a subtle connection, or sequence rather, between the natural laws and those written prescripts which men fashion for their own government. At times the human laws seem merely corollaries, or, at best, contrivances designed to help mankind shelter itself from the rigors of the natural laws. All existence—the struggle for wealth, for power, for knowledge—leads back to an attempted escape from these fundamental forces.

During this struggle these supplemental human laws become inevitable, and the continuance of the effort is impossible without their aid. So human existence comes to rely upon established artificial rules of conduct, and the continued progress of the race is impossible without guiding ordinances. To illustrate:

When two savage men meet in the forest and from afar fling up empty hands as a sign of peace they make a law; and the law they thus create ordains that this new

* Commencement address delivered in Washington Hall, Wednesday, June 14, 1905.

peace shall not be broken. They ordain this compact, however, in obedience to a sterner, more universal precept, one whispered to them before they learned articulate speech; an ordinance taught to the wild birds that whirl above their heads, to the insensate fishes that spring and flash from the glittering wave, to the invertebrate worm which hurries panic-stricken from before their steps—the law of self-preservation. No two men ever met but what their permanent welfare required the guardianship of the law.

Carlyle with characteristic extravagance proclaims: "The ultimate question between every two human beings is, can I kill thee or canst thou kill me?" Jeremy Taylor maintains that "A herd of wolves is quieter and more at one than so many men unless they have all one reason in them or have one power over all of them."

While Hobbs in his *Leviathan* points out that unless men live within the rule of a common power to keep them all in awe, "There is no place for industry, no arts, no letters, no society, and, what is worst of all, continual fear and danger of violent death; and the life of a man is solitary, poor, nasty, brutish and short."

The two savage men of whom we have just spoken will find little difficulty in agreeing with each other on a long list of important mutual rights and obligations: The right to freedom and to life will stand clear and unquestioned; also the right to property acquired through inheritance, by conquest, purchase or expended effort, they will at once concede to each other. Their chief difficulty will arise in devising some practical engine by means of which these mutual rights may be separated and their mutual obligations protected and enforced.

It is important to note that this initial effort in the construction of such machinery constitutes an unconscious but important advance into actual civilization. So true is this that the codes of nations of the highest modern civilization are still burdened with that primal difficulty. Little space is given in modern statute books to the definition of abstract rights—rights and corresponding wrongs are usually easy of identification; but the ingenuity of all legislators is to-day

exhausted in providing mechanism for the relegation of rights and obligations to their proper owners and to the regulation of process for the enforcement of such rights and the punishment of corresponding wrongs.

The study of the history of the law becomes, for the most part, therefore, an inquiry into only the systematized devices which society has from time to time evolved for the ascertainment of truth in controversies concerning the conduct of men in their relations toward each other.

The laws of a country completely reveal the character of a nation and the temperament of the time during which they were made. As may readily be imagined, the codes of the different states illustrate the loftiest ideals of their peoples and their highest ingenuity in providing machinery for the administration of justice. By aid of these codes the history of Europe may be divided into well-defined zones of progress, and clearly marked strata are observable which stretch with surprising evenness from country to country.

It will be found that the notions of abstract justice are clearly alike in every land, and that the disparity in the degrees of civilization between the different countries is clearly measured by the means employed and the instruments devised for the practical laying on of the laws. In short, the more effective the enforcement of law in a nation, the higher the degree of civilization to which that people has attained; and, mark you, it is also proven that it is better to have defective laws, rigidly enforced, than perfect ordinances indifferently respected. If a rule of conduct be known certain and inflexible, the citizen may fashion his affairs to the order of its enforcement; he may shape his obligations and conform his property rights so as to escape its hardship. The law, even though defective, furnishes for him order—that imperative requisite for improvement—and it permits him to calculate with certainty the obligations which will surround him to-morrow. For this reason no individual can be wiser than the living law, even though that law be found to some extent wanting, nor justified in disobedience to its mandate unless it command a moral wrong.

Among primitive governments the law-making power first concerns itself with a

criminal code. Every irregularity of conduct when noticed at all is made into a crime punishable by the state; the penalties provided are always extreme in their severity, the main idea of punishment being retribution. As civilization progresses the list of crimes grow shorter. It is well to note, however, that mankind left to itself never grows merciful. The precept "Love one another" is not of human origin.

Punishment remains half outrage, half justice. The notion of justice tempered with pity, the leaven of consideration for the offender, never enters into the plan of criminal procedure unless the legislator has come under the influence of the Christian religion. As a matter of fact, in oriental and other non-Christian countries, the mandate still continues as of old: "Thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand and foot for foot." So also the idea of a formal trial for the decision of disputes, conducted under fixed rules, was late in coming and slow in development. The first of even European strivings for justice are pathetic in their poverty of invention.

At some time in the record of every race of the world, the method of trial by ordeals, by fire and by water, seems to have prevailed. Among remote tribes these methods continue to-day. Note how pitiful are the expedients: according to the English Common Law, fire ordeal was performed either by taking up in the hand a piece of red-hot iron of two or three pounds weight, or by walking blindfolded and barefoot over nine red-hot plowshares laid lengthwise at equal distances. If the performer escaped unhurt he was adjudged innocent; otherwise, in nearly every instance, he was hanged. The water ordeal was performed either by plunging the bare arm up to the elbow in boiling water and in escaping unhurt therefrom, or by casting the person suspected into a pond or river of cold water; and if he floated there without any action of swimming, it was deemed an evidence of his guilt; but if he sunk he was acquitted (4th Blackstone Com. 343). In other words the dispute was left to the judgment of God. The Deity, whenever called upon, was expected to work a miracle in order to solve any serious controversy.

The Normans brought over to England a third and, to the Anglo Saxon, a most unwelcome form of *Judicium Dei*—the Wager of Battle. To obtain this method of trial, the accused threw down his glove and offered to defend the gage with his body; if he killed his accuser or maintained the contest until the stars shone, he was judged innocent, otherwise he was forthwith hanged.

According to Bracton, however, as late as the thirteenth century there were often circumstances surrounding an accusation where under the law trial was unnecessary, and the accused might be executed without a hearing. So difficult is it for the race to break away from established customs, so pitifully reliant are we upon matters of mere form, that the method of trial by battle was abolished in England only during the beginning of the nineteenth century.

In the case of Ashford vs. Thornton (1 Barnwall and Anderson, 405, tried in 1818), the accused when appealed of murder, offered to wage his battle, and the appellor refusing the challenge, the appellee was discharged. In addition to these methods there was also trial by compurgation, which consisted simply in the bringing in of a number of persons who would vouch upon public oath for the credibility of their principle.

When trial by jury originated and to what country belongs the honor is a matter of hopeless dispute; but certainly to the Anglo Saxon belongs the high credit of its firm establishment and the lasting glory of its intelligent development. Despite the vast number of learned treatises upon the subject and the many fine-spun theories regarding it, I think that the origin of the system is simply manifest enough.

A fair-minded disputant said to his adversary: "We will call together the most intelligent and reliable of our neighbors, state the circumstances to them and abide by their decision, and (no doubt in imitation of the Apostolic body) the number chosen happened to be twelve. There was something so inherently fair in the proposition, and its acceptance so conclusive and satisfying to the community in its representative judgment afterwards obtained, that the plan became an institution in that particular community and then spread from parish to

parish in accordance with the history of so many of our laws.. Certain it is that the first clear view we have of the jury system, the panel was chosen from among persons who best knew the litigants and who were most informed concerning the matters in dispute. But presently influences of friendship, of enmity, of interest, intervened to cloud the verdicts, and the Church was called in to add sacredness to the proceeding; whereupon the twelve jurors bound themselves by an oath in which they called to Heaven to witness that they would well and truly try the issues joined and a true verdict render, so help them God. Very soon it was found that disinterested persons made the most acceptable jurors; and we can imagine at what an early stage it became expedient for one of his Majesty's judges to preside over the trial and instruct the jury upon all questions concerning the law.

The lasting establishment of the system itself, however, was possible only after a protracted struggle. The nations cleaved naturally to those forms of adjudication which had in them some touch of the wonderful, some mystery of the supernatural. The voice of that great conservator and guide which has given to modern civilization all that we have in our institutions that is worth preserving, was needed to save the plan of trial by jury. At a crucial moment the Church cast its influence in favor of this manner of trial. The Fourth Council of Lateran (A. D. 1215) declared impious all forms of *Judicium Dei*, and left standing alone this great instrument for the promotion of justice. From that time on almost without change, the system of jury trials continued, and it still remains the simplest and most perfect instrument for the establishment of truth yet devised by the wit of man.

It takes out of the walks of everyday life men who know men and who deal in everyday things; who bring to bear upon everyday difficulties of fact a magnifying glass, which is nothing more nor less than common-sense; and this magnifying glass of common-sense, undimmed by prejudice and unflawed by passion or interest, may in most instances be depended upon to distinguish easily the thread of truth from the maze of falsity.

The Supreme Court of the United States in the case of the Railroad Company vs. Stout, (17 Wallace, 664) says: "Twelve men of the average of the community, comprising men of education and men of little education; men of learning, and men whose learning consists only in what they have themselves seen and heard; the merchant, the mechanic, the farmer, the laborer—these sit together, consult, apply their separate experience of the affairs of life to the facts proven, and draw a unanimous conclusion. This average judgment thus given it is the great effort of the law to obtain. It is assumed that twelve men know more of the common affairs of life than does one man; that they can draw wiser and safer conclusions from admitted facts thus occurring than can a single judge."

We often hear it said nowadays, and sometimes see it written, that the jury system is obsolete and that it is better to trust to the wisdom of an experienced judge than to the uneven intelligence of a jury.

I realize fully that strong reasons are necessary to justify my bringing a theme such as the one I have chosen into this evening's ceremonies; but I know, too, that I stand to-night in the presence of the representatives of the most eminent and the most powerful institution of learning belonging to the Church in America. I feel that the young men who are listening to my words will one day be leaders in the thought of the communities in which they shall dwell, and that the expanding influence of this assemblage laid upon any side of a question, must be of incalculable weight; and, therefore, because of this unfounded impatience with the jury system, this spreading challenge of its usefulness, I seize upon the opportunity given me to speak to you in its defense. And, coming at last directly to the heart of the subject, I unhesitatingly affirm that after twenty years' experience at the bar and on the bench, I prefer trusting the decision of a question of fact, no matter how complicated, to the deliberations of an uninfluenced jury rather than to the unaided opinion of any judge, however great his reputation.

This conclusion of my experience is verified by the opinion of many eminent lawyers

and jurists. The late Justice Miller, as keenly a discriminating judge as ever was on the supreme bench of the United States, gives the following testimony in an article published in the 24th American Law Review: "That an experience of twenty-five years on the bench, and an observation during that time of cases which come from all the courts of the United States to the Supreme Court for review, as well as of cases tried before me at *nisi prius*, have satisfied me that when the principles above stated (submitting questions of fact to a jury with proper instructions), are faithfully applied by the court in a jury trial, and the jury is a fair one, as a method of ascertaining the truth in regard to disputed questions of fact, a jury is in the main as valuable as an equal number of judges would be, or any less number. And, I must say, that in my experience in the conference rooms of the Supreme Court of the United States, which consists of nine judges, I have been surprised to find how readily those judges come to an agreement upon questions of law, and how often they disagree in regard to questions of fact, which, apparently, are as clear as the law. I have noticed this so often and so much that I am willing to give the benefit of my observations on this subject to the public: that judges are not pre-eminently fitted over other men of good judgment in business affairs to decide upon mere questions of disputed fact."

It is my experience that the vast majority of verdicts are right, and even those which are wrong for the most part have been swerved awry by fear of injustice or by sympathy for suffering. For these lapses it will not do to hastily condemn the jury system. Judges have gone astray more frequently upon questions of law. Unfortunately some of the brightest reputations in the history of the English *Judicator* are dimmed by proofs of venality. At rare intervals corrupted verdicts have been rendered, but so seldom as not to constitute the semblance of an objection to the system itself.

The jury panel mirrors perfectly, or at least it should so reflect the entire community, and to impugn its intelligence or honesty, questions the general wisdom and integrity. So, where this method of trial

fails, it may be safely affirmed that the fault is not with the system but with the citizen. In most such instances the panel becomes unbalanced; it does not represent the entire community, but only certain classes or portions of the vivinage. The fault then can most generally be traced to the door of the responsible citizen. It is his habit to shirk the performance of this duty and then to rail at the administration of justice. The service is considered by him an exaction, a hardship, a burden, to be left upon the shoulders of the unfortunates who have neither the skill nor the influence to escape. As a matter of fact the peace and safety of himself and of his fellow-citizen hangs upon the method in which this duty is performed. The power which the government possesses to compel him to take up arms in its defense is the same kind of power which summons him into the jury box, and the one service is about equal to the other in the sacredness of its obligation.

There can be no higher function of citizenship than when it is called upon to arbitrate between man and man, or between the individual and the state; when it is asked to sift the right from the wrong, and for the moment to wear the highest attribute of Heaven—the administration of justice. But the jury system has not ended its benefits by merely aiding in the discovery of truth. There continues a constant but imperceptible flow of advantage to the state in that the plan makes of the great body of the people administrators of the law. The system keeps in strong light the workings and effects of public ordinances, and for that reason, in this country at least, it becomes the mightiest engine in the reform of the laws. Radiating from the jury box has always continued an impalpable reformation of the law. Lawyers and judges, trained in the law, are seldom advocates for its change. Their minds have become adjusted to its conditions, and with them that is likely to be held sacred which is venerable.

Reforms in American law, where the influence can be traced, appear uniformly to have been yielded up to the constant but scarcely observable pressure of public opinion. The insistent and often-recurring rebellious verdicts of juries have found their echo not infrequently in the halls of the

legislatures. Almost the entire structure of the law relating to personal injury for negligence has been evolved by reason of pressure from the jury box. The law of master and servant was moulded in spite of the judges by the constantly recurring verdicts of the juries. The law relating to public control of private utilities may perhaps be ultimately traced to the same source; and many other illustrations of these truths will suggest themselves to any lawyer. But the greatest benefit which the jury system confers upon the citizen fortunately in this age, is seldom called into exercise, and yet this very rarity is due to the tremendous power of the jury system.

The jury box has always been the impregnable fortress of freedom. It has formed the freeman's shield against oppression; it has been not only the modifier and reformer of bad laws, but it has also stood the irresistible enemy of tyrannical lawmakers. It leaves the power of government for ultimate exercise under the control of the people.

It was the most cherished possession of the English freeman, and no clause in Magna Charta was stronger insisted upon by the barons and more reluctantly conceded by King John than that clause which provides—*Nullus liber homo capiatur, vel imprisonetur, aut exulet, aut aliquo alio modo destruatur, nisi per legale judicium parium suorum, vel per legem terrae*—“No free man can be taken or imprisoned, or exiled, or in any other manner destroyed, unless by the lawful judgment of his peers, or equals, or by the law of the land.” What the great law-writer, Sir William Blackstone, says concerning this system, in its relation to the people of England, is as applicable here: “The liberties of England can not but subsist so long as the palladium remains sacred and inviolate; not only from all open attacks (which none will be so hardy as to make) but also from all secret machinations which may sap and undermine it, by introducing new and arbitrary methods of trial, by justices of the peace, commissioners of the revenue, and courts of conscience. And however convenient these may appear at first (as doubtless all arbitrary powers, well executed, are the most convenient), yet let it be

again remembered, that delays and little inconveniences in the forms of justice are the price that all free nations must pay for their liberty in more substantial matters; that these inroads upon this sacred bulwark of the nation are fundamentally opposite to the spirit of our Constitution; and that though begun in trifles, the precedent may gradually increase and spread, to the utter disuse of juries in questions of the most momentous concern.”

Through nine hundred years this wonderful institution has continued to be the priceless heirloom of the English-speaking races, the guardian of their progress, the defender of justice and the ark of the covenant of their liberties. Nations which through the first centuries neglected its benefits and derided its procedure, have one-by-one taken up its principles and incorporated them into their laws. So long as trial by jury continues with us our chief instrument in the administration of the laws, the weak need not dread oppression from the strong, nor need the poor shrink from invoking justice against the rich.

The juries of a country must necessarily remain as unpurchasable as the great body of its citizens, and inasmuch as the highest as well as the lowest may at any hour crave the protection of the system, so every good citizen should at all times do its lawful service; not as paying an onerous exactation to the state, but rather as assisting in the performance of an honorable and exalting ceremony. To be ourselves secure from injustice we must be careful in the fulfillment of our own obligations to the state, or, in the words of Cicero: “We are slaves of the law that we may be free.” And as Solon proclaims: “Men will not commit injustice if those who are not injured feel as much indignation as those who have been wronged.”

Thorn-Fruit.

E. P. B.

A thorn, a trembling leaf,
Then the full-hearted rose;
A mound, a soul in grief,
Then patience sweet upgrows.

Valedictory.

—
BERNARD S. FAHY, A. B.
—

HE class of 1905 realizes, I think, quite as fully as any that has been graduated here the significance of leaving Notre Dame. For during our four years of study we have found that Notre Dame is not an institution where systematic professors expound their theories in a cold, disinterested way, and where we have associates, the parting with whom means no more than the physical act of shaking hands. No; we feel that the Notre Dame we are leaving is the home of men who have been interested in us; who have exerted every effort to bring out the best that is in us. We feel that we are separating from friends, friends who have been tested, and who can hardly be replaced in the world we are about to enter.

Not only, however, have persons at Notre Dame grown dear to us, but there are places here that have been consecrated by so many happy events,—places that will be hallowed in years to come by the recollection of our college days. The different halls, the classrooms, the old familiar walks, even now open the flood gates of memory and take us back into four of the happiest years of our life. And these persons and these places we are about to leave; and surely we will not be thought to be sentimentalizing if we say frankly that at this moment we feel not only regret but real sorrow.

Of course our feelings are mingled: we have regrets, but we also have a satisfaction. We have finished the task of preparing ourselves for what is commonly called the battle of life. We have done something to fit ourselves for the great campaign, and we are proud that Notre Dame is about to set her mark of approval on us; we are proud that she deems us fit to go into the world as representatives of her teaching. And thus, though we are relieved of all direct and immediate duties, nevertheless, as sons who leave their mother to do the world's work, so we go forth to do valiantly.

Indeed, it is in the spirit of dutiful sons that we take leave of her. We go fully determined never by aught we do to sully the fair name of Notre Dame. And if we but persevere in this determination we feel that success can not but be ours. But by success we do not mean the accumulation of great wealth. No, not that; for during these last four years we have been continually surrounded by men who have informally, perhaps unconsciously, proved to us that the real aim of a pure and noble life lies not in seeking riches for the sake of riches, or power for the sake of power; but in being in the place God wants us to be, and in working ourselves out to the utmost. Even though our position be the lowliest, if we but do the duties connected with it zealously and to the best of our ability, then we shall be successful; then we shall accomplish what Notre Dame would have us do.

GENTLEMEN OF THE FACULTY.—We have received our last instructions from you; we have been told for the last time the meaning of life. Yes, we have received our last verbal lessons from you; but we take away a lesson far more deep set than these, the lesson your whole life here teaches us—that of charity and obedience. The world outside does not seem to realize this, but we do. We know that any good that may be done by us in future days may properly be traced back for its source to the excellent training we received at Notre Dame. And as we leave you to-day, we beg that you remember us as a class who are truly appreciative of all you have done; whose deep interest will ever be the welfare of Notre Dame, and whose fond hope it is that some day we may return to these old familiar grounds and see Notre Dame thriving and flourishing under the guidance of the same men to whom we now bid farewell.

FELLOW-STUDENTS.—The time has come when we must part, we who have had so many interests in common. But though we must part it is not necessary that our friendship should cease. We have watched this knit stronger and stronger year after year, and we would indeed act unnaturally if now we should let it perish in a moment, and be forever forgotten. No, we should rather cherish the memories of these days and the many

little instances that have been connected with our life here; this we should do; and this the class of 1905 promises to do. We will ever wear our old college friends in our hearts, and in years to come we will look back to our old days at Notre Dame, and think of the many, many familiar talks and pleasant hours we had with you. Fellow-Students, we bid you farewell.

FELLOW-CLASSMEN.—We are about to separate; perhaps we shall never meet again. We have been true friends at Notre Dame; we have worked and rested and played together for four years. But within the hour this most intimate comradeship will have been dissolved. We must go into the world, and since we must go, sad, however, as it be, let us go with the firm determination to ever do what is right; to live up to the principles that have been expounded to us here, and let us carry in our hearts a deep love for our *Alma Mater*. Let us take with us the recollections of our class; and whether we rise to eminence or not, let us ever keep alive that flame of friendship which burned so brightly among us at Notre Dame. Fellow-Classmen, I bid you farewell.

"Her Name Was Maud."

It was a glorious evening. The sun was just setting and in all its dying splendor lit up the western horizon. It had been frightfully hot all day, but a slight breeze blew up about evening, and now everything seemed refreshed. Maud had asked me to dine with her, and I had willingly accepted.

I walked slowly along in the direction of her house catching at the leaves on the bushes which strew my path on either side. Accidentally I put my hand in my pocket and drew forth a folded paper. "Idealism, or Walking through Lamp-posts," was the headline. It was part of an old essay I had written, and I remembered that I had put it there last commencement. I began dreaming of those last few days at college, and I could not resist a smile as I murmured half to myself:

"What would the boys say if they knew that I, William Robson, 'the little minister,' was really in love. Good reason would they

have to wonder if I should so soon fall Cupid's victim."

I rang the bell and soon found myself in the little sitting-room awaiting Maud's arrival. It was not long before she made her appearance. She had been crying I saw from her swollen eyes, and now as she entered she kept repeating in a bewildered voice, 'O Jack, O Jack!'

"William, if you please," I ventured. She paid no attention to my remark, but kept on with 'O Jack.'

"What is the matter with Jack? Is he sick?" I asked again. I knew she had a brother Jack, a personage who always made his presence odious to me.

"No, he's dead!" she answered with great emotion.

I drew a sigh of relief; Jack no longer would be in the way.

"He was killed this morning," she continued.

"Killed?"

"Yes, killed; a policeman found him dead on the veranda. His neck was all torn open; he must have been bitten."

An icy chill crept down my back. Was I dreaming? I took out my paper on Idealism and read: "Cogito ergo sum," but I could scarcely believe it.

"Have you any clue to the murderer?" I asked very meekly, for I felt that I must say something.

"You brute!" she cried, "to ridicule Jack, and he such a dear dog."

I suppose I would have taken out my paper again to persuade myself that I really was alive, but I reflected. 'And her name was Maud' I offered to myself by way of apology.

T. A. H.

City Gardens.

The childish face, the golden curls,
The large blue boyish eyes,
The smile upon the rosy lips
That never wholly dies;

The chubby hands, the happy look,
That with the child remains,
All these are costly treasures
The city street contains.

These are her roses and her pinks
That blossom near her heart;
And she is richer than the fields
Bedecked with summer's art.

T. E. B.

NOTRE DAME SCHOLASTIC

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Sixty-First Annual Commencement.



ELDOM if ever have the exercises at Notre Dame been inaugurated so auspiciously and under such ideal conditions, or celebrated with greater splendor and magnificence, than those of the sixty-first annual commencement. On June 11, Baccalaureate Sunday, under a blue and perfect sky which seemed to smile a tender benediction on the heads of the little group of graduates congregated in front of Sorin Hall just previous to proceeding to the church to attend Solemn High Mass, the series of exercises were formally opened. The bells pealed out in joyful clangor, while the students of the University, the lay professors in their robes and hoods, and the graduates in cap and gown, were filing slowly into the Church of the Sacred Heart. At the Mass, which was then begun, Very Reverend President Morrissey was celebrant, Reverend Vice-President French was deacon, and Reverend M. J. Regan, Prefect of Discipline, was subdeacon, Reverend William Connor being master of ceremonies. The service throughout was impressive. The altar was banked on either side by tier on tier of

lighted candles, the sanctuary crowded with clerics and servers, and the full seminarian choir sang as they never sang before. At the close of the Mass, when the whole congregation joined in the "Holy God, We Praise Thy Name," the scene, to say the least, was entralling and sublime.

The baccalaureate sermon, which is the special and distinguishing feature of the day's celebration, was this year delivered by the Rev. Daniel E. Hudson, one of Notre Dame's distinguished alumni, who is now supervising-editor of the *Ave Maria*, the great Catholic periodical which is published weekly at Notre Dame. When it was first officially announced that Father Hudson had been selected for the sermon the choice was universally and warmly commended, for his talent and ability as a preacher are well known and everywhere appreciated. The most advanced anticipations were in the end fully realized, for in point of learned substance, strong thought, and elegant expression, Father Hudson's sermon was a most worthy effort. The exquisite modulation of the speaker, coupled with his clear, resonant voice made his every word ring out with a precision and force which aided him greatly in impressing his valuable thoughts on the receptive minds of those to whom his remarks were directed. Elsewhere in this issue we have the honor and the privilege of printing in full this masterly sermon, so we will not repeat it here, well as it would bear repetition.

Immediately after Mass the graduates assembled in the main parlor to receive their last official talk from Father Morrissey. The Reverend President expressed his sincere delight in being enabled and empowered to announce that each man had successfully passed the final examination, and he congratulated them one and all on their splendid showing during the year. They were then informed that they were now alumni of Notre Dame, and until they left for home her guests. Father Morrissey concluded with assuring them of the hearty welcome with which they should always meet whenever they chose to return to their *Alma Mater*.

Vespers and Benediction were the features of the afternoon; the rest of the day and evening being spent in receiving and

entertaining the visitors who arrived.

On Monday and Tuesday the examinations to determine the standing of the preparatory and undergraduate students for next year took place. In the meanwhile the visitors continued to pour in, the rooms in the Infirmary and the vacant rooms in Sorin Hall being rapidly filled up. These guests spent their time in getting acquainted with the beauties and the multifarious places of interest about the University and St. Mary's, at which latter place many of them spent a few enjoyable hours at the archery contest on Sunday evening, the fencing tournament on Monday afternoon, and the organ recital on Monday evening.

It has been an annual custom, in fact one of twenty years' standing at Notre Dame, to have a rowing regatta on St. Joseph's lake at ten o'clock Wednesday morning of Commencement week. But this year, much to the regret of the students and those concerned, especially Rev. Father Regan, who is responsible for the beginning and perpetuation of the event, the races had to be called off owing to the enforced absence of several members of the crews on account of physical disabilities. The students and their friends were thus deprived of an enjoyable source of entertainment, and although the abandonment of their plans was unavoidable, still those in charge wish to apologize through the columns of the SCHOLASTIC for the occurrence.

On Wednesday morning the Minim department held their exercises in St. Edward's Hall. Instrumental music and recitations enlivened the program up to the time when Reverend Vice-President French began to read the awards of medals and honors. As their names were called, the lucky little men came forward, and Reverend President Morrissey pinned the medal on the breast of the proud and happy recipient. At the conclusion of the regular program Rev. Father Morrissey gave a short informal talk, in which he complimented the boys on what they had accomplished in the way of work during the year, and praised the good Sisters to whom he declared all the credit belonged. He expressed his best wishes for a pleasant and a happy vacation for all the boys, and a hope that they would all be back next year. He ended by once more

thanking the Sisters for the good work they had accomplished and the parents and friends who had given so much pleasure to Notre Dame by accepting her hospitality for a few days.

At twelve o'clock the visitors who had by this time very nearly all arrived sat down to dinner in the Brownson Hall refectory in the Main Building. Before the meal was over Father Morrissey rose and in the name of Mother M. Pauline, Directress of St. Mary's Academy, extended a cordial invitation to the students and their friends to attend the exercises at St. Mary's. The applause that greeted this announcement was a worthy tribute of gratitude to the revered Mother for her kindness and her consideration.

In the afternoon the guests at the University and their student relatives and friends took advantage of the invitation extended by attending the fête-day exercises, which proved a most pleasant entertainment, what with its elaborate costuming, its colonial minuets and its antique and artistic dances.

Supper was served at Notre Dame at six o'clock, after which the guests strolled about the grounds with their friends until 7:30 p. m. when they all proceeded to Washington Hall to be present at the exercises of the evening.

The hall was brilliantly lighted and tastefully and elaborately decorated. From wall and ceiling hung great streamers of gold and blue, while the stage was an artistic triumph in red and gold. The crowd was one which overtaxed the seating capacity of the Opera House, many being compelled to stand.

Precisely at 7:30 the program was opened with a selection from "Carmen" rendered by the University orchestra. Then came the first bachelor oration by William Duffen Jamieson who spoke of "The Moral Law, Based on Liberty." Mr. Jamieson's delivery was perhaps the best of the evening. His voice was clear and ringing, his manner easy and his gestures well-timed and suitable. Mr. Jamieson has had considerable experience in the line of public speaking, having won the Barry Elocution Medal this year, and been prominent in oratory and debating.

The program was continued with "Breezes

of the Night," sung by seminary quartette, Messrs. McCauley, McGinn, Burke, and Zerhusen; and so popular did this prove that the gentlemen were forced to respond with an encore, using for this purpose a humorous selection which provoked rounds of laughter and continued applause.

Henry M. Kemper delivered the second bachelor oration, taking for his subject "The Christian Law, Created by Charity." Mr. Kemper made a most scholarly presentation of his subject; his speech throughout being distinguished for its unity and clearness. His lack of experience was noticeable in Mr. Kemper's delivery, though, taken all in all, he acquitted himself admirably.

With the close of the applause which rewarded Mr. Kemper's oratorical efforts came a piano selection by José P. Gallart, who interpreted with rare skill a difficult Concerto from Mendelssohn. Mr. Gallart's playing was a treat to lovers of good music, for with a wonderful technical skill he combines an appreciative and sympathetic interpretation that is truly remarkable in one of his age. His first recital was greeted with such enthusiastic and prolonged applause that the young artist was compelled to play an encore which was as warmly received as its predecessor.

John Read Voigt was next in order with the third and final bachelor oration. "The American Law, Inspired by Equality" proved a fruitful theme for a skilful and masterly handling by Mr. Voigt. His delivery, backed as it was by a very limited experience in oratory, was forcible and to the point, his voice having a pleasing resonance and harmony, and his gestures being appropriate and easy.

At the close of Mr. Voigt's speech the University Orchestra rendered "American Life" in a very pleasing manner. Very Rev. President Morrissey then arose and in a short speech, characterized by his unvarying sincere cordiality, introduced as the orator of the day Hon. Marcus A. Kavanagh of Chicago. Judge Kavanagh is well and widely known throughout the Middle West as an honest, an honorable, and a sincere Catholic, an able and scholarly jurist, and a polished and finished orator. He is always Christian in sentiment, noble in purpose, and straightforward in action. He has ever been

a help to the weak and a source of comfort and cheer to the strong. And his speech was in no way disappointing, but on the contrary was a splendid example of the type of oratory that has made Judge Kavanagh the man he is—bold, fearless and frank. The oration in full as it was read from the manuscript on Wednesday evening is to be found in other columns of this present issue, and to any one who wishes to read an able paper from the pen of an able man, we would recommend Judge Kavanagh's "Trial by Jury."

At 8:00 a. m., on Thursday morning the closing number of the program pertaining to the conferring of degrees and the awarding of medals and honors were held. Preceded by Right Rev. Bishop Alerding, of Fort Wayne, Judge Marcus A. Kavanagh and Very Rev. President Morrissey the graduating class and the lay professors of the Faculty in cap and gown marched from the parlor of the Main Building around to the front entrance of the Opera House.

The program for the morning opened with a March selection rendered by the University orchestra. This was followed with "Home, Sweet Home," sung by the college quartette. Next came the valedictory, delivered by Bernard S. Fahy, of Georgia. Mr. Fahy's sympathetic narration of the story of the fours years past will long be remembered by all who heard him. If the pang of parting is ever made other than painful the valedictorian of 1905 assuredly made it so for his classmates and himself.

Immediately after the Valedictory came the conferring of degrees and awarding of honors, Bishop Alerding presiding. The only notable circumstance of the closing ceremonies being the conferring of the honorary degree of LL. D. on Judge Kavanagh.

From the University exercises most of the visitors walked over to St. Mary's to witness the formal close of their scholastic year. At 12:30 dinner was served at St. Mary's.

Thursday night the commencement dance of the class of 1905 was fully up to the standard. There were about forty couple; and with the ball ended the commencement program, which the members of the class of 1905 will ever remember and often recall as one of the happiest periods of their lives.

Visitors' Registry:—Edmund J. Ley, South Bend, Ind.; Edwin L. Ley, Brooklyn, N. Y.; Wm. T. Lee, Decatur, Mich.; Mr. and Mrs. W. H. Corbett, Jackson, Mich.; Mr. and Mrs. L. B. Des Voigress, Cassopolis, Mich.; J. A. Roan, Columbus, Ohio; Mrs. Agatha St. Clair Ward, C. B. O'Neill, Chicago; Mrs. Jennie Hynds Conkling, Joliet, Ill.; Mr. and Mrs. Eugene Herzog, Toledo, Ohio; Mr. and Mrs. August Herzog, Miss L. Herzog, Mishawaka, Ind.; Miss Marie A. Gaul, Calumet, Mich.; William N. Byrns and D. Thornton, Ishpeming, Mich.; Mrs. Thos. Fahy and Miss Janie Fahy, Rome, Ga.; Mrs. H. A. Hales, Winfield, Kan.; R. E. Lawrence, Peoria, Ill.; Mrs. Katherine Cunningham, Patrick J. Riordan, Chicago, Ill.; Miss Helen May Irwin, Miss Frances C. Welch, Fort Wayne, Ind.; Mr. and Mrs. Simon O'Donnell, Mrs. J. J. Parker, Harry Williams, Pittsburg, Pa.; W. A. Schmitt, St. Paul, Minn.; Morris Hansford, Oscar A. Veazey, Louis B. Veazey, Pratt, W. Va.; Mrs. T. P. Sullivan, Belvidere, Ill.; J. S. Corbett, P. M. Kiley, Marion, Ind.; George W. De Haven, Philadelphia, Pa.; Mrs. C. T. Greene, Mrs. F. J. Seule, Elkhart; Mrs. M. J. McClurg, Muncie, Ind.; Howard C. Caldwell, Lewisville, Indiana; Miss Marie MacDonald, Miss Nellie Turner, Miss Mamie McDonald, Mrs. C. H. McDonald, South Bend, Indiana; Mrs. L. H. Kenyon, Mishawaka, Ind.; Leon C. Paul, Mr. and Mrs. William Kemper, Mr. and Mrs. T. A. Quinlan, Miss Helen Quinlan, Miss Viola Jackson, R. J. Jamieson, Andrew Gering, Miss E. D. Baker, Chicago, Ill.; C. J. Kasper, Evanston, Ill.; Miss Charlotte E. and Helen B. Stout, Toronto, Canada; Miss Miriam A. Proctor, Miss Ellen C. Shea, Peter Finnegan, Elkhart, Ind.; Thomas J. Travers, Logansport, Ind.; Cea Bea Ynks, Trenton, N. J.; Rev. James P. Heaney, Mendota, Illinois; James R. Kennedy, Chicago, Ill.; Nellie A. Burke, St. Joseph, Missouri; Thomas J. Keenan, Jr. Louisville, Ky.; Raymond W. McAdams, J. Moran, Miss Barbara Moran, Miss Mayme Zius, Indianapolis, Ind.; Alice Crowley, Seneca, Ill.; Mrs. G. W. Scott, Davenport, Iowa; Mrs. F. E. Kuhn, Miss Mary Kuhn, Miss Octana Elkins, Nashville, Tenn.; Justman Jacob, Hague, Netherlands; Leo A. Futterkardt, Mishawaka, Ind.; Mrs. Mary Craig, Miss Lucy M. Craig, Mrs. George O'Brien, Chicago, Ill.

CONFERRING OF DEGREES.

THE DEGREE OF DOCTOR OF LAWS was conferred on

The Hon. Marcus A. Kavanagh, Chicago.

THE DEGREE OF MASTER OF ARTS IN PHILOSOPHY was conferred on

Michael J. Shea, Holyoke, Massachusetts.

THE DEGREE OF BACHELOR OF ARTS was conferred on

Bernard S. Fahy, Rome, Georgia.

THE DEGREE OF BACHELOR OF LETTERS was conferred on

William Duffen Jamieson, Chicago, Illinois. Henry M. Kemper, Chicago, Illinois.

THE DEGREE OF BACHELOR OF PHILOSOPHY was conferred on

Daniel J. O'Connor, Chicago, Illinois.

THE DEGREE OF CIVIL ENGINEER was conferred on

Louis J. Salmon, Syracuse, New York.

Virgilio Rayneri y Piedra, Havana, Cuba.

Walter A. Stevens, Logansport, Indiana.

John C. O'Neill, Chicago, Illinois.

THE DEGREE OF MECHANICAL ENGINEER IN ELECTRICAL ENGINEERING was conferred on Ricardo A. Trevino y Barrera, Monterey, Mex.

THE DEGREE OF BACHELOR OF SCIENCE IN BIOLOGY was conferred on

John Worden, Ossining, New York.

John Read Voigt, Jeffersonville, Indiana.

Clarence J. Kennedy, Chicago, Illinois.

THE DEGREE OF BACHELOR OF SCIENCE was conferred on

John William O'Neill, Mineral Point, Wis.

THE DEGREE OF BACHELOR OF LAW was conferred on

Durant Church, Washington, D. C.

Earl F. Gruber, Union City, Indiana.

Francis J. Loughran, Joliet, Illinois.

William J. Mahoney, Brookfield, Mass.

Henry J. McGlew, Notre Dame, Indiana.

Daniel L. Murphy, Odell, Illinois.

John J. O'Connor, Delphi, Indiana.

Edward H. Schwab, Loretto, Penn.

Thomas J. Welch, Moline, Illinois.

THE DEGREE OF GRADUATE IN PHARMACY AND PHARMACEUTICAL CHEMIST was conferred on

Joseph Alfred Moran, Indianapolis, Ind.

THE DEGREE OF GRADUATE IN PHARMACY was conferred on

Patrick Ambrose Beacom, Sheldon, Iowa.
Charles A. M. Winter, Pittsburg, Penn.
Leo P. Van Rie, Mishawaka, Indiana.
Joaquin H. Medrano y Polanco, Guantnamo, Cuba.

CERTIFICATE FOR SHORT COURSE IN ELECTRICAL ENGINEERING was conferred on Raymond J. Burns, Pittsburg, Penn.
Howard J. Diebold, Pittsburg, Penn.

Commercial Diplomas.

COMMERCIAL DIPLOMAS were awarded to Thomas P. Butler, Allegheny, Penn.
George E. Washburn, Chicago, Illinois.
Herbert P. Dowling, Lexington, Kentucky.
John C. Fanger, Cincinnati, Ohio.
Mark T. Falvey, San Pierre, Indiana.
Lawrence McDonald, Seward, Illinois.
David McDonald, Seward, Illinois.
John W. Nelson, Illiopolis, Illinois.
Manuel G. Rubio, Sancti Spiritus, Cuba.
Edward G. Wunsch, Morris, Minnesota.
Charles P. Holliday, Monmouth, Illinois.
James Allan Dubbs, Mendota, Illinois.

Prize Medals.

THE QUAN GOLD MEDAL, presented by Mr. Henry Quan, of Chicago, for the student having the best record in the Classical Course, senior year, was not awarded.

THE MASON GOLD MEDAL, presented by Mr. George Mason, of Chicago, for the student of Carroll Hall having the best record for the scholastic year, was awarded to

Lawrence A. Williams, E. Pittsburg, Penn.

THE MEEHAN GOLD MEDAL for English Essays, presented by Mrs. James Meehan, Covington, Kentucky, was not awarded.

THE BREEN GOLD MEDAL for Oratory, donated by the Hon. W. P. Breen, LL.D., '02, of Fort Wayne, was awarded to

Stephen A. Gavin, Scranton, Pennsylvania.

THE CHICAGO ALUMNI ASSOCIATION GOLD MEDAL for Christian Doctrine in Sorin Hall was awarded to

Henry M. Kemper, Chicago, Illinois.

THE ELLSWORTH C. HUGHES GOLD MEDAL,

presented by Mr. A. S. Hughes, Denver, Col., for the best record in Mathematics (Civil Engineering Course) was not awarded.

THE GOLD MEDAL for Christian Doctrine in Moral Course A, 1st Division, was awarded to

John J. Scales, Brooklyn, New York.

THE GOLD MEDAL for Christian Doctrine in Moral Course A, 2d Division, was awarded to

Frank A. McCarthy, Britt, Iowa.

THE QUINN GOLD MEDAL for Christian Doctrine in Moral Course B, 1st Division, presented by Rev. John J. Quinn, A. B. '83, Pastor of St. John's Church, Peoria, Illinois, was awarded to

Franklin B. McCarty, Lynn, Mass.

THE FITZSIMMONS GOLD MEDAL for Christian Doctrine in Moral Course B, 2d Division, presented by the Rev. M. J. Fitzsimmons, Rector of Holy Name Cathedral, Chicago, was awarded to

Edward J. Condon, Dobbs Ferry, N. Y.

THE GOLD MEDAL for Christian Doctrine in Moral Course B, 3d Division, was awarded to

John F. Brogan, The Dalles, Oregon.

THE MOONEY GOLD MEDAL for Christian Doctrine in Carroll Hall, First Course, presented by Rev. Nathan J. Mooney, '77, Rector of St. Columbkille's Church, Chicago, was awarded to

Thomas P. Butler, Allegheny, Penn.

THE GOLD MEDAL for Christian Doctrine in Moral Course B, 4th Division, was awarded to

David McDonald, Seward, Illinois.

THE BARRY GOLD MEDAL for Christian Doctrine in Carroll Hall Second Course, presented by the Rev. F. J. Barry, Chancellor of the Archdiocese of Chicago, was not awarded.

THE COMMERCIAL GOLD MEDAL for the best record in senior class, Commercial Course, was awarded to

David McDonald, Seward, Illinois.

GOLD MEDAL for the best record in the last two years of the Preparatory Latin Course was awarded to

Thomas L. Mannion, Arin Prior, Canada.

SEVENTY-FIVE DOLLARS IN GOLD, presented in memory of the late Hon. Clement Stude-

baker, South Bend, Indiana, for debating work, was awarded as follows:

FORTY DOLLARS to

William A. Bolger, Chicago, Illinois.

TWENTY DOLLARS to

Terence B. Cosgrove, Seneca, Illinois.

FIFTEEN DOLLARS to

Patrick A. Malloy, Salix, Iowa.

THE BARRY ELOCUTION GOLD MEDAL in the Collegiate Department, donated by the Hon. P. T. Barry of Chicago, was awarded to William Duffen Jamieson, Chicago, Illinois.

THE GOLD MEDAL for Elocution in the Preparatory Course was awarded to

Hoyt W. Hilton, Chicago, Illinois.

ST. EDWARD'S HALL.

THE ABERCROMBIE GOLD MEDAL for general excellence was awarded to

William P. Ryan, Lake Forest, Illinois.

THE SORIN ELOCUTION GOLD MEDAL was awarded to

Joseph Hirtenstein, Chicago, Illinois.

THE GOLD MEDAL for Composition was awarded to

Francis Schick, Terre Haute, Indiana.

THE GOLD MEDAL for Letter-Writing was awarded to

José V. Prada, Celaya, Mexico.

THE GOLD MEDAL for Penmanship was awarded to

Carlos A. Duque, Cuzco, Peru, S. America.

THE GOLD MEDAL for Politeness was awarded to

Horace G. McDermont, New York City.

THE GOLD MEDAL for Mandolin was awarded to

Edward F. Peil, Racine, Wisconsin.

THE GOLD MEDAL for Violin awarded to Herbert E. Kranz, Des Moines, Iowa.

THE GOLD MEDAL for Christian Doctrine was awarded to

Joseph Brennan, Philadelphia, Penn.

THE SILVER MEDAL for Violin awarded to Benjamin Roe, Chicago, Illinois.

THE SILVER MEDAL for Composition was awarded to

William E. Cotter, Chicago, Illinois.

THE SILVER MEDAL for Penmanship was awarded to

Paul V. Byrne, Lake Forest, Illinois.

THE SILVER MEDAL for Letter-Writing was awarded to

Lester W. Rempe, Chicago, Illinois.

THE SILVER MEDAL for Improvement in Letter-Writing was awarded to

Antoine Cartier, Chicago, Illinois.

THE SILVER MEDAL for Improvement in Vocal Music was awarded to

Ashton V. Byrns, Ishpeming, Michigan.

THE SILVER MEDAL for Improvement in Piano was awarded to

J. Le Roy Langdon, Gretna, Nebraska.

First Honor Awards.

[First Honors are awarded to students of Sorin, Corby, Brownson and St. Joseph Halls who have attained an average of at least 90 per cent for scholarship and deportment during the scholastic year. The First Honor awarded for the first year takes the form of a diploma; that awarded for two years of satisfactory work is a gold medal. This medal may be renewed from year to year.]

SORIN HALL.

FIRST HONOR GOLD MEDALS were awarded to

Harold P. Fisher, Paducah, Kentucky.

Clarence J. Kennedy, Chicago, Ill. (renewal).

John Read Voigt, Jeffersonville, Indiana.

Ricardo A. Trevino, Monterey, Mexico.

Evaristo Batlle, Barcelona, Spain (renewal).

CORBY HALL.

FIRST HONOR GOLD MEDALS were awarded to

Edwin A McDonald, Houston, Texas.

Henry M. Kemper, Chicago, Ill. (renewal).

BROWNSON HALL.

FIRST HONOR GOLD MEDALS, none awarded this year.

ST. JOSEPH HALL.

FIRST HONOR GOLD MEDALS were awarded to

Francis A. Zink, Canton, Ohio.

Varnum A. Parrish, Momence, Illinois.

SORIN HALL.

FIRST HONOR DIPLOMAS were awarded to

Eduardo W. Enriquez, Chihuahua, Mexico.

William Duffen Jamieson, Chicago, Illinois.

Anthony J. Stopper, Williamsport, Penn.

John Francis Cushing, Chicago, Illinois.

Gustavo L. Trevino, Monterey, Mexico.

CORBY HALL.

FIRST HONOR DIPLOMAS were awarded to

Herman E. Altgelt, New Braunfels, Texas.
 Francis J. Hanzel, New Prague, Minnesota.
 Thomas P. McGannon, Corning, New York.
 Franklin B. McCarty, Lynn, Mass.
 Frank A. McCarthy, Britt, Iowa.
 Ambrose A. O'Connell, Ottumwa, Iowa.
 William E. Perce, Hanover, Illinois.
 John W. Sheehan, Springfield, Illinois.
 Edward H. Schwab, Loretto, Penn.

BROWNSON HALL.

FIRST HONOR DIPLOMAS were awarded to
 James S. Brady, Chicago, Illinois.
 Frank Derrick, Oil City, Pennsylvania.
 Denis E. Lannan, Odell, Illinois.
 Antonio S. Morazzani, Guayama, Puerto
 Rico.
 Michael J. McGuinness, Old Alberquerque,
 New Mexico.
 Lawrence McDonald, Seward, Illinois.
 David McDonald, Seward, Illinois.

ST. JOSEPH HALL.

FIRST HONOR DIPLOMAS were awarded to
 Richard Barry, Chicago, Illinois.
 Edward P. Cleary, Momence, Illinois.
 James V. Cunningham, Chicago, Illinois.
 John F. Dempsey, Zanesville, Ohio.
 Patrick M. Malloy, Salix, Iowa.
 Edward F. O'Flynn, Butte, Montana.

Deportment Prize Medals.

[Gold Medals for Deportment are awarded to pupils of Carroll and St. Edward's Halls who have spent two full years at Notre Dame and whose deportment during the whole time has been unexceptionable.]

CARROLL HALL.

GOLD MEDALS FOR DEPORTMENT were awarded to Thomas P. Butler, William Duckett, Juan B. Gallart (renewal), John T. O'Mara, Robert R. Shenk, Edward L. Symonds (renewal), Richard B. Wilson, Thomas B. Roberts, Philip H. Lucas, Bertram H. Babbitt.

ST. EDWARD'S HALL.

GOLD MEDALS FOR DEPORTMENT were awarded to James A. Woods, John R. Kavanaugh, Louis B. Heeb, Eduardo C. Yrisarri, Joseph Hirtenstein, Clemens U. F. Brinkmann, Oscar E. Veazey, Lester W. Rempe (renewal), Charles Gering.

[Silver Medals for Deportment are awarded to pupils of Carroll and St. Edward's Halls who have spent two full years at Notre Dame and whose deportment has given general satisfaction.]

CARROLL HALL.

SILVER MEDALS FOR DEPORTMENT—none awarded this year.

ST. EDWARD'S HALL.

SILVER MEDALS FOR DEPORTMENT were awarded to Lester R. Broderick, Irving S. Tufts, Raymond A. Connolly, F. Dickason Smith, Simeon M. Kasper, George H. Parker.

[Certificates are awarded to those pupils of Carroll and St. Edward's Halls who have followed the courses of the University at least two terms, and whose deportment during the whole time has been unexceptionable.]

CARROLL HALL.

CERTIFICATES FOR DEPORTMENT were awarded to Henry J. Bolln, Rafael A. Beckman, C. Eugene Clear, John K. Corbett, Arthur G. Drumm, Herbert O. Dierssen, Walter Duncan, Gerald I. Fitzgibbon, Leo F. Garrity, Andrew L. Hunt, Stephen H. Herr, Karl F. Hickey, William J. Heyl, Adolph X. Kamm, Edgar L. Knight, Bernard H. Lange, Gregorio E. Martinnelli, Edward L. McDermott, Alfredo G. Nieto, Thomas H. Riley, William J. Riley, Frank J. Roan, Ernest Rothinghouse, Ramon G. Rubio, Carlos N. Vernaza, George E. Washburn, Lawrence A. Williams, Charles H. Wessel.

ST. EDWARD'S HALL.

CERTIFICATES FOR DEPORTMENT were awarded to Forest R. Hill, Carlos A. Duque, Guillermo O. Vernaza, Josiah Little, Manuel A. Tello, Ricardo A. Tello, Chester R. Kranz, Wilbur C. Kranz, William H. Grove, Fidelis N. Burtt, Millard M. Burtt, J. LeRoy Langdon, Albertus A. Hilton, George L. Comerford, F. Marion Price, C. Russell Weber, Edgar Kobak, Walter Carroll, T. Raymond O'Donnell, James R. Cahill, Manuel Garcia, Alfonso Sariñana, Enrique Sariñana, George M. Harrison, Edmund H. Harrison, Lyndon M. Brown, Harold B. Gloeckler, Neil Gray, Herbert R. Pulver, George A. Milius, Francis M. Olston, Carl H. Hilton, Charles J. Smith, Henry C. Mahony, Clifton M. Louisell, John H. Wessel, Herbert J. Wessel, John G. McNair, Francis W. O'Reilly, Owen M. McGinnis, Godfrey M. Roberts, Antoine Cartier, Edward F. Peil, Horace G. McDermont,

